

BAPTIST RECORD.

INTEGRITY AND FIDELITY

MERIDIAN, MISSISSIPPI, THU-

SDAY, APRIL 13, 1893.

VOL 17 NO 11.

THE BAPTIST RECORD

EDITORS,
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ASSOCIATE
H. M. JONES, *(Postmaster, Shupulah
Miss.)* Field Ed. and Genl. Agt.Published every Thursday by THE
BAPTIST RECORD COMPANY.

Subscription Price, \$20 per annum.

Money should be sent by express,
check or money order to Baptist Record.Baptist Record is free; lengthy
articles not received or all
of the issues containing one hundred
columns free; all over that
amount to be charged at the rate of
one cent per word.Manuscript publication must be
written on one side of the paper only. Be
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copy before sending.The paper will be continued to sub
scribers if it is ordered discontinued.Positive no advertisements inserted
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Advertising rates, 20 cents per inch.

EDITORIAL.

NOTES AND COMMENTS.

We are glad to learn that Bro. T. M. Etheridge of Natchez, has so far recovered his health and strength as to be able to do good service for the Master in the pulpit. The Lord sustain him.

Bro. A. J. Freeman, one of the strongest men of the Pugwash Association, has been quite sick of late but we are glad to know that he is now improving and hope he will soon be himself again.

We are sorry to learn that Col. C. E. Hooker, who was recently run into by a passing electric car when walking down another one in the City of Washington and seriously hurt, is not much improved, but in a dangerous condition.

The desire for the best gifts and graces can never become inordinate, for when you have made the highest attainments ever yet made by earthly mortal, shew that there are towering heights still above into which thou mayest go. Then fail not to seek the best gifts.

Bro. J. M. Derrick has it down right. He says as we carried him on a crib one year he will get even by passing up and one year in advance. We like that way so well that we would not grumble if so many hundred more would do the same thing.

Bro. J. M. Farish has our sincere thanks for new names and renewals. He always finds it convenient and pleasant to talk up THE RECORD among his people and they seem to like it to front the way they respond to his invitations to subscribe. He knows the value of a good paper in his work.

We are glad to see from The West Texas Baptist that the Simmon's College at Abilene, Texas, presided over by one Bro. W. C. Friley, one of Mississippi College's first graduates after the war, is in a very flourishing condition. Everybody who knows Bro. Friley loves him and wishes him well.

Don't fail to read that article on the Diaconate in this number of the paper. Length is no consideration, when you are reading so good a thing. Everybody wants to know more about that New Testament officer, his qualifications, and his work, and you have a first-class opportunity now to learn.

The death recently of Dr. G. W. Bliss, of Our Theological Seminary, is indeed a calamity to our whole denomination! He was one of our most thorough scholars and reliable translators and teachers and gave about nineteen of the best years of his life to the Seminary, where he grossed his long, honorable and useful career.

It is said that there is now being made to establish a brewery in the Holy City, Jerusalem. Let us hope that it will fail. But if it should not, we doubt not it will, with all of its ungodly instigators, make good kindling wood for the great fire that is to purify the gold of good and burn up the dross of evil one of those good coming days.

A brewery in Jerusalem we suppose, would be taken by H. Quenham for a sign of the triumph of Roman Catholic religion. It would seem to us that it was "the abomination of desolation standing where it should not." But what will its promoters do when the Great King comes to His capital city to begin His reign on the earth? Will they then be able to stand?

The appointment of Mr. Bayard as United States minister to England is good. Indeed it is one of Mr. Cleveland's best selections. It is good first because it is eminently suitable—the man for the place—and second, because it shows that the wear and tear of public business relations for four years need not impair one's friendship or confidence in his fellowman. Bayard is doubtless good metal.

We failed at the right time to acknowledge an invitation, with the compliments of Miss B. R. Dunn, to attend the second anniversary of the Elia and Zeta Literary Societies at Roxie, Miss. We would have esteemed it a great privilege and pleasure to be present, had it been in our power.

Some people are very fond of grumbling because the preacher gets too much salary. We have yet to hear of these people who give much or anything to the pastor's salary.

A newspaper containing one hundred columns, costing five cents, all over that amount to be charged for at the rate of five cents per word.

Manuscript publication must be written on one side of the paper only. Be sure to preserve a copy of their letters and send stamp with copy for return or make a duplicate copy before sending.

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Barbers and barbershops unless on metal base.

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THE THEATER.

Sometimes the thought mill is like the mills of the gods, it "grinds slow." These thoughts have been grinding for some weeks—in fact, ever since the advertisements of the Sullivan show were posted in our city. We can't well refrain any longer. If there lacked anything to show to what depths of degradation the theater has descended, it is furnished by the fact that Fitzsimmons, the pugilist who recently defeated Hall in the prize ring at New Orleans for a purse of \$40,000, was immediately sought by telegraph by several managers of the theaters, to make an engagement to travel with their troupe and appear on the stage in sparring matches. One manager, it is stated, offered him as high as a thousand dollars a week. Only a few days ago life-size pictures of John L. Sullivan, the routed pugilist, was posted all over our city advertising his appearance at the Opera House as a great attraction. That man of John L. Sullivan's character constitute such an attractive feature at the theaters of the country as to enable the managers to pay exorbitant salaries to them, ought to be so clear and conclusive of the character of the people who attend theaters as to deter all good people, especially church members, from attending. It is simply the prize ring a little more respectable; but it is degrading, if not shameful. The time has come when the Christian people of this country ought to take a bold, open stand upon this question of defrauding our youth by these shameful exhibitions.

The proprietors of the Opera House in this city ought to be made to feel in some substantial way the indignation of the outraged Christian sentiment of this city. They live here in our midst, do business here, own large interests here, and yet in utter disregard of our Christian civilization and Christian sentiment, they provide this shameful exhibition; placard the city with life size portraits of this hero of the world to entice our sons away from the paths of honest industry, morality and Christianity. Shame! shame! They ought to be made to feel the just indignation of every mother and father in this city.

We have rejoiced in the visits to our office in the last few days of Brethren L. L. Stone, J. F. Bynum and Prof. L. M. Stone of Shupulah. Besides, our city ministers smile on us often and it is always like the fragrant breezes from the Islands of Spices. *See your brethren*.

Bro. T. Lowry—Bro. A. V. Rowe writes to know when it will suit us for him to come to Oxford.

We leave that entirely with you, Bro. Rowe, with this assurance when you do come the Oxford saints will do the right thing by you. We have been acquainted with them for years, and we have never known one to fail in a singular instance to give our Secretary with open hand, and cause him to go away glad that he came.

We just read glowing accounts of the beginning of a new pastorate in one of the older States. The pastor goes back to tell his State paper of the glorious church the Lord has given him, and a member of the church writes the paper of the State in which said church is located to tell what a grand man they have found. Great crowds fill the house on Sundays. Numbers met the brother at the depot upon his arrival. His larder was filled, and soon he begins a protracted meeting. We do not know the deluded preacher, but we do know something of that church and of its former pastor. This is the seventh pastor the church has had within the last few years. The brother who preceded this new edition is one of the most modest, godly men we know, a full graduate of the Seminary, and a model preacher and pastor, capable of filling any pulpit, but he was forced to resign without a call, and left high and dry for months. The same fate was shared by the other six. They went in with a flourish of trumpets, but came out in a few months with furled and dirty banners. We would not give a great deal for the scalp of the present incumbent two years hence, unless the Lord should be pleased to take some of the members of his enthusiastic church home to heaven, and convert others in the meeting now in progress. We are pleased to receive a letter from Bro. B. C. Latouley and to learn that there is a forward movement upon the part of his church in Greenville, May 1st. Please him, and we people, and let him do a great work.

—We thank Bro. H. W. Ross for his earnest invitation to himself and the brethren of the church to be present at the next

Sunday meeting which is to be held with Good Hope. As we now

see it, we are quite sure that it will be impossible for us to have that pleasure. We were compelled to be absent two Sundays from our pulpit recently and cannot afford to miss an appointment at that time.

—A good pastor writes that the departure of so many brethren from the State makes him feel only the more inclined "to stand by the old ship."

That is the way to feel.—

A paper announces that the Baptist church in a town in a sister

State was appropriately decorated on Easter Sunday, and "The pastor preached a powerful and logical sermon, giving reasons why Baptists do not celebrate Easter as a special day, but commensurate the resurrection of Jesus every Lord's Day."

We think the time has come when every Baptist pulpit should speak out against this relic of heathenism,

upon which Rome has put her stamp, and which has become so fashionable with many of her daughters.

We see no objection to flowers

in the house of the Lord on any

Lord's Day, but fail to see why they

should be there only on Easter. It

would doubtless be best to omit the

decorations on that day.—A

brother has this to say of a church

which has been searching the whole

earth for months for a preacher:

"The fact is the church seems to

have partly lost its wits. But for

some smart Alicks, and a mule or

two things could have been all right

there before now."

"The Pedobaptist churches in the city are

amazed that our church has the

courage to discipline its members

and to exclude the unworthy. They

command us to do it," yes, and they

expel Baptist churches to do just

that very thing, and they will criti

cize them for not doing it. You let

them anything get wrong in a Baptist

church, and it will not be long until

those in the other folds begin to

talk about it in a lively manner.

You know all the little of

ourselves, and we are certain

that your generous people will not

let you miss that meeting.—And

there is a statement from a par

to the effect that one of his

churches has informed him that she

will pay her part of his expenses to

the Convention. Good. The country

churches are first-class, and so are

the country pastors.—What does

all mean? We are having such

an exodus of preachers from our

State. Within two or three months

we have lost: Carter, Miller, Lipsey,

Gray and Christian, and there

seems to be a strong probability

that Sproles will go. They are all

first-class men of whom any State

might be proud.—"If all the

preachers leave Mississippi but me

I will be lonesome"—W. T. Lowry.

We hope that they will not leave us in such a condition. It seems to us that it is time to call a halt, though we bear of the prospect of the departure of a few more of the brethren.—"How sad that we

will come after Me let him deny himself and take up his cross daily and follow Me."—We extend our sympathy to Bro. George Whitfield in his great sorrow over the death of his wife which occurred at Clinton last week.

Sister McMillin of Rodney, who has

recently been out among the people

somewhat, says the people seem to

be in good spirits, and the pastors

are evidently encouraged in their work

OUR OBSERVATORY.

TECHNICAL.

CHISEL WORK.

Tis the Master who holds the mallet,
And heweth day by day
He is chipping what's or ev'nors,
The form away;
Which under his skillful cutting,
He means shall be
Wrought silently out to beauty,
Of fineness and full perfection.
That angel eyes
Shall look on the finished labor.
With new surprise,
That even his boundless patience
Could grav[e] his own
Features upon such fractured
And stubborn stone.

Tis the Master who holds the chisel
It knows just where
Its edge will drive sharp
To finish the thing.
The sensible and lasting carver:
Ever will be he
One delicate stroke too many,
Or few to sent
On forehead, or cheek where only
He sees how all
Is ending, and where the hardest
The blow should fall.
Which grins away whatever
Superior art
Would bide his hand commanding
The work divine.

With tools of the chisel Master
Will lay them,
Strike just as thin where often
And where, and when
The chisel-stroke is needed,
We will not make
Only thy chipping chisel
Shall leave behind
Such marks of thy wrought works
And living stains,
Clear grav[e]s and lasting,
And face as
When discipline's endures over,
Have all done
To mould us into the likeness
And form of Christ.

SELECTED.

WASHINGTON LETTER.

8. PRESBYTERIAN ADMINISTRATION.

Certain publications announce in warning tones that there are five Catholic Senators in the new Congress and more than ever before. Among Government clerks here it is not an uncommon remark that Catholics have too much political influence. Maryland was largely settled by Catholics and from the earliest times, Baltimore, Georgetown, Alexandria and Washington have had a large population of that faith. It is therefore quite naturally supposed that a large percentage of appointments from this vicinity are of the same faith and there is nothing alarming in it. None catalogues the Methodist, Baptist or Congregationalists clerks or Senators. The Congregationalists are comparatively few in number, but there must be dozens or more of them in the Senate while the Executive Department is run by Presbyterians. Cleveland, Stevenson, Gresham, Lamont and Smith all attend churches of that faith, and if not all active members, have wives who are in good and regular standing, and who will not let the Pope take possession during the next four years. Meanwhile Cal. Boston and New York prophetic jugglers of numbers have disposed of the world and things in general!

SEVEN MILLIONS.

Five gold in the Treasury and offers of more refused because of some trifling question of freight, abrasion of coin or the like does not look like a financial stampede. But the Treasury reports of exports and imports has a bad look. Last year we bought 32 millions more than we sold. During the last seven months of 1862, the imports of coffee, tobacco, rubber, cotton, wool, silk, steel and iron exceeded those of the same month in 1861 by fifty millions. During the same period exports fell off 120 millions. Europe holds large quantities of our public and private bonds that call for millions for interest. American tourists carry millions abroad. We are thus debtors to Europe. Solomon said the borrower is servant to the lender and so he will be white debt and credit exist. If I wish to buy or borrow of B. they must agree on terms. Having agreed, the creditor will insist on being paid. If we dislike paying Europe in gold we must stop running in debt. Poor Richard's maxim—a penny saved is a penny earned, may need more attention from the government and more particularly from the people. We spend for food, drink and clothes per capita, several times as much as the average old world nation. Our sugar, coffee, whisky, beer and tobacco bills are without precedent.

YANKEE ECONOMY.

Within 35 years the yankee farmer has raised the price of his farm and grain products, caused by half or more, and largely through Government gifts of land to western settlers and railroads. Yet the little cheapened, stony, side-hill farm of New England lends to the broad, rich states of Nebraska and Kansas. The New England farmer raises his own vegetables, grain, meat, butter, sugar and wool, lives well, spends little or nothing and has a surplus.

THE NEW YORK.

Built at Cramp's ship yard, Philadelphia, proves to be the fastest armored vessel of the world, having a speed of about twenty-two knots. She has made preliminary trials and will soon be put to the Government tests and be accepted.

NO NEUTRALISM.

President Harrison has his brother Scott Harrison no office. The latter being a Democrat is now a candidate for the surveyorship of the port of Kansas City. There appears no reason why the present President should not appoint Harrison's brother though he officially ignores his own.

CAPITAL.

FOR DYSPEPSIA.
Indigestion, and stomach disorders take
BROWN'S IRON BITTERS.
AF dealers keep a bottle. genuine has
trade-mark and crossed red rings.

QUALIFICATIONS OF THE DEACON.

We are not left to mere surmises as to the qualifications of those who are eligible to the office of deacon. The qualifications are given both in the Acts of the Apostles and in the pastoral Epistles of Paul to Timothy. It is unnecessary to examine the language critically in which these qualifications are set forth. It is sufficiently clear to the casual reader, but they may be remarked upon in order for the sake of emphasizing their importance.

(1) Spiritual mindedness. They were to be men full of the spirit. This qualification is not found among those enumerated by Paul, and it may be remarked that there are those who believe that the expression, "full of the spirit," "filled with the spirit," etc., had reference to the supernatural gifts of the spirit. Dr. Hovey entertains this view. Says he: "But when Paul writes to Timothy, miraculous gifts were no longer very frequent or necessary in the churches; hence neither bishops nor deacons were required to be men full of the Holy Spirit, i.e., possessed of supernatural gifts." Dr. Hovey distinguishes between spiritual mindedness and "being filled with the spirit." It is immaterial to this discussion whether his position is right or wrong; but one thing is sure: other qualifications specified are not found in the absence of spiritual mindedness. The highest efficiency is not possible in the Lord's work in the absence of spiritual power, whether one be a layman or an official in the Christian community. The manifestation of the spirit in the heart of the believer is the introduction there of the vast living force of the Almighty. It is contact in every room and in every faculty with infinite energy. It is to be caught in the sweep of the divine movement, and to come with the resistless progress of God. It is to thrill in every fibre of one's moral being the restless and tireless activity of the Great Worker. It is inevitable to become one's self a power, energized and energizing for holy purposes. It is necessarily to become an efficient servant of the Lord. What zeal, what ardor, what power, what results may we not look for from one whose own soul is the very center from which radiate the divine forces, whose heart is the very source and fountain from which pulsate the energies of God? The deacon must be a man of rich spiritual experiences, and possessed of spiritual power, or he will certainly suffer in comparison with those whose interest he must serve, in the body whose servant he is.

2. Sound in the faith, orthodox holding the maxims of "a pure conscience." The emphasis is not so much, perhaps upon the idea of holding the form of sound doctrine as upon holding it "in a pure conscience." The laying hold upon the revealed truth of God with moral earnestness; a weaving of the pure doctrines of grace into the very texture of the moral being. Such an one cannot violate these doctrines without violating his own moral being. His consistency becomes the consistency of conviction and not of creed; his spirit and conduct is the expression of a life, and not the requirements of a profession. He is not a mere defender of the faith, an exponent of a system, but he is the incarnation of a creed, an embodiment of that which is spiritual in his doctrinal symbols; being right, as well as believing right. The purpose of Paul evidently is not to ignore the importance of the deacon being thoroughly orthodox in their doctrinal views. This was no apparent fact, it was no apparent that it was not necessary for him to emphasize or mention it, only so far as it was involved in the deeper thought as brought out above. There is an orthodoxy in belief, in practice, in being. The deacon must be truly orthodox.

3. Wise, grave, full of wisdom. That power which enables one to contrive the best means to achieve the best results at the most opportune time, is said to be wisdom. Of course it consists as much in knowing what should be left undone, as what should be done. Most men are sufficiently endowed to see their mistakes after they have made them, but the wise man knows before the mistake is made that it will be a mistake. The importance of this qualification can scarcely be over-estimated in those who are to be set apart to the office of deacon. The deacon cannot afford to be experimenting. But he will be, unless he is restrained by his wisdom in the management of the interest committed to his care. Great harm has come to a church and reproach to the cause of our Lord because of the indiscreet and short-sighted policy of an unwise deacon. Brevity of wisdom will sooner or later add its possessory to that rather rare species designated by the inelegant name of "short horn deacon." But what after all is wisdom but common sense laid on the altar of Christ? It is the natural endowment raised to a higher power by the grace of the indwelling Christ. It is an old fogy augmented and applied to a higher purpose, promoted in the scale of service. Nothing commands respect more promptly, nor holds it more firmly and continually than does the endowment of sanctified common sense. The deacon must have it. He must be full of wisdom.

4. Moral in purpose and practice.

"Not double-tongued; not given to much wine;" temperate; "not greedy of filthy lucre;" not covetous. It is supposed that double-tonguedness consists in saying one thing to one man and another to another. The not being "given to much wine" has been a source of embarrassment to those who hold very rigid views respecting the teaching of the scriptures on the subject of strong drink. The injunction does not seem to forbid the moderate use of wine, under proper conditions; but those who are anxious to press the Bible into service in the prohibition contest are unwilling to admit that this or any other passage permits the use of wine of an intoxicating character. This is not the time to enter upon a lengthy discussion of the subject, but one thing is certain, the passage forbids the excessive use of wine. In these days when the lines are so closely drawn, and the issue is so sharp between the prohibitionist and the whiskey power it would be well not only for deacons, but for all Christians to abstain rigidly from the use of all intoxicants. The custom of too many professed Christians of going into saloons and other places to drink is certainly wholly out of keeping with the requirements of God's word, and never fails to place the guilty one beyond the fail of consistency. No man is qualified to serve as deacon who habitually drinks, even though he is moderate in its use, and careful, never to take it out of his private room or office. He is upon the highway to drunkenness; he is dailying with an enemy whom will ultimately ensue and entrap him. Soon he will be tethered with bands which he has helped to forge, and from which he cannot extricate himself. A safe rule is to read the passage into one's life, "Given to no wine." "Not greedy of filthy lucre," is a warning against covetousness in all its forms. It is scarcely enough to say that this qualification is required because of the deacon's duty to manage the temporal, and so the financial affairs of the church, since it is moderate in its use, and careful, never to take it out of his private room or office. He is upon the highway to drunkenness; he is dailying with an enemy whom will ultimately ensue and entrap him. Soon he will be tethered with bands which he has helped to forge, and from which he cannot extricate himself. A safe rule is to read the passage into one's life, "Given to no wine."

5. Not given to avarice. Job 31:10.

6. Not given to covetousness. Job 31:11.

7. Not given to pride. Job 31:12.

8. Not given to envy. Job 31:13.

9. Not given to malice. Job 31:14.

10. Not given to lying. Job 31:15.

11. Not given to backbiting. Job 31:16.

12. Not given to talebearing. Job 31:17.

13. Not given to covetousness. Job 31:18.

14. Not given to pride. Job 31:19.

15. Not given to envy. Job 31:20.

16. Not given to malice. Job 31:21.

17. Not given to lying. Job 31:22.

18. Not given to backbiting. Job 31:23.

19. Not given to talebearing. Job 31:24.

20. Not given to covetousness. Job 31:25.

21. Not given to pride. Job 31:26.

22. Not given to envy. Job 31:27.

23. Not given to malice. Job 31:28.

24. Not given to lying. Job 31:29.

25. Not given to backbiting. Job 31:30.

26. Not given to talebearing. Job 31:31.

27. Not given to covetousness. Job 31:32.

28. Not given to pride. Job 31:33.

29. Not given to envy. Job 31:34.

30. Not given to malice. Job 31:35.

31. Not given to lying. Job 31:36.

32. Not given to backbiting. Job 31:37.

33. Not given to talebearing. Job 31:38.

34. Not given to covetousness. Job 31:39.

35. Not given to pride. Job 31:40.

36. Not given to envy. Job 31:41.

37. Not given to malice. Job 31:42.

38. Not given to lying. Job 31:43.

39. Not given to backbiting. Job 31:44.

40. Not given to talebearing. Job 31:45.

41. Not given to covetousness. Job 31:46.

42. Not given to pride. Job 31:47.

43. Not given to envy. Job 31:48.

44. Not given to malice. Job 31:49.

45. Not given to lying. Job 31:50.

46. Not given to backbiting. Job 31:51.

47. Not given to talebearing. Job 31:52.

48. Not given to covetousness. Job 31:53.

49. Not given to pride. Job 31:54.

50. Not given to envy. Job 31:55.

51. Not given to malice. Job 31:56.

52. Not given to lying. Job 31:57.

53. Not given to backbiting. Job 31:58.

54. Not given to talebearing. Job 31:59.

55. Not given to covetousness. Job 31:60.

56. Not given to pride. Job 31:61.

57. Not given to envy. Job 31:62.

58. Not given to malice. Job 31:63.

59. Not given to lying. Job 31:64.

60. Not given to backbiting. Job 31:65.

61. Not given to talebearing. Job 31:66.

62. Not given to covetousness. Job 31:67.

63. Not given to pride. Job 31:68.

64. Not given to envy. Job 31:69.

65. Not given to malice. Job 31:70.

66. Not given to lying. Job 31:71.

67. Not given to backbiting. Job 31:72.

68. Not given to talebearing. Job 31:73.

69. Not given to covetousness. Job 31:74.

70. Not given to pride. Job 31:75.

71. Not given to envy. Job 31:76.

72. Not given to malice. Job 31:77.

73. Not given to lying. Job 31:78.

74. Not given to backbiting. Job 31:79.

75. Not given to talebearing. Job 31:80.

76. Not given to covetousness. Job 31:81.

77. Not given to pride. Job 31:82.

78. Not given to envy. Job 31:83.

79. Not given to malice. Job 31:84.

80. Not given to lying. Job 31:85.

81. Not given to backbiting. Job 31:86.

82. Not given to talebearing. Job 31:87.

83. Not given to covetousness. Job 31:88.

84. Not given to pride. Job 31:89.

85. Not given to envy. Job 31:90.

86. Not given to malice. Job 31:91.

Woman's Work

CENTRAL COMMITTEE.
President—Mrs. Adelia M. Hillman
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Spangler, Jackson.
Recording Secretary—Mrs. Minnie Campbell, Marion, Jackson.
WOMEN MEMBERS.
Mrs. Salina A. Edgalev, Jacksonville.
Mrs. Anna B. Ratliff, Jacksonville.
Mrs. Nannie J. Landers, Clanton.
Mrs. Mary Bailey Ayer, Clinton.
Officers of Benevolence—Foreign Missions, Home Missions, State Missions, Mississ. Education, Mississ. Welfare, Substitution Agent, Minister and Friends.

APRIL.

Indians.—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Missionaries, to Indian Territory and Oklahoma. Leaving school passed into hands of the Creek nation and now self-supporting. Death's relentless grasp is upon the Indian's political sovereignty; help extended to them as a race must be quickly offered.

Study Topics.—The religious condition of the Indians. The relative strength of Roman Catholicism and Protestantism among Indians. The present status and needs of the Indians in the Indian Territory. The value of education to the Indians. The true policy with regard to them. How may the best be Christianized? The Chapel Building Fund.

Total amount contributed for missions by the Woman's Mission Societies of the Baptists of Mississippi from July 1, 1878 to January 1, 1880, \$7,308.49.

ADELIA M. HILLMAN.

NEWS-SOCIETIES.

American Association—Central Grove Woman's Mission Society, Organ and March 18, 1880. President, Miss Fannie Carson, Vice-President, Mrs. Mattie Biggers, Secretary and Treasurer, Miss Sallie Burcham, Postoffice, Central Grove, Chickasawhia, Association—Hattiesburg Woman's Mission Society, President, Mrs. L. E. Hall, vice-President, Mrs. M. A. Sexton, Secretary, Mrs. Lizzie B. Montague, Treasurer, Mrs. Mattie Travis, Postoffice, Hattiesburg.
Tipton Association—Ripley, W. M. Secretary, Mrs. Mamie Fanti, Postoffice, Ripley.
ADELIA M. HILLMAN.

THE WORST PHASE OF OUR IMMIGRATION PROBLEM.

One who desires to study the vital phase of the immigration problem should go to the anthracite fields of Pennsylvania. There he will find one of the richest regions of the earth overrunning with a host of Hungarians, Slavs, Poles, Bohemians, Arabs, Italians, Sicilians, Russians and Tyrolese of the lowest class, a section almost denationalized by the soot of the coal-tar, where women hesitate to drive about the country roads by day, where unarmed men are not safe after the sinking of the sun. There he will see prosperous little cities like Hazleton, Mahanoy, Ashland, Shamokin, with fine business houses and educated people of fortune, and surrounding these towns great wastes of the commonwealth diseased by thousands and tens of thousands of foreigners who have no desire to become Americans, who emigrate to the United States for a few years to make money, who have driven to the cities and to the West the greatness of English, Scotch, Irish, Welsh, Germans and Americans who once gave stability to the coal regions; in short, a condition of affairs which, if equalled elsewhere, may become more than a National problem—National peril. They leave their families abroad and send to them sums of money that seem enormous when the fact is considered that they belong to the laboring class. The little city of Hazleton is said to send each month to Southern Europe from seventy-five thousand to one hundred and twenty-five thousand dollars. Such immigrants, as a rule, make no attempt to become Americans. They care not for our country but at a place where they can accumulate enough money to make them independent when they return home—Heavy load, in the Southern F.

UNNECESSARY STEPS.

"I feel vexed," said Mrs. M.—the other day, "when I think how many extra steps I have taken in fifteen years, all owing to one impossible chair." Asking for explanations, she said that in stepping out of her dining room into the kitchen before entering the parlor she walked around a chair that stood with its back to the wall.

One day it occurred to her that if she placed the chair aside it would save her several steps, and she was surprised to find how much easier it was to do her work. It did not take very long to walk around a chair, but she began to calculate. Perhaps on an average she had gone over that same ground eight times at each meal. That would be twenty-four times in one day. It required two extra steps each time, making 16 steps in one week; 8,736 steps in one year; in fifteen years, 131,040 extra steps that might have been avoided without inconvenience to anybody.

She was a delicate woman, whose manifest himself.

wore her not a little, and through us as Savior to our brother after this mathematical problem it man, we shall then be so absorbed in doing Christ's compassionate deed, so engrossed upon his errand of love, that we shall have small time to spend in the self-seeking that consumes so much strength that should be given to service; we shall be so thoughtful in opening doors into larger and better futures for others that we shall not be anxious about ourselves; we shall not fret about what people think of us, because our supreme concern will be what they think of Christ—glad to be forgotten, that Christ may be remembered, grow smaller in others' estimation that Christ may grow larger, decrease in the sight of men that Christ may increase.

Doubtless many of us have read about the man who, being at a loss to decide which one of three sisters he should marry, laid a broom upon the floor where they would necessarily pass in performing household duties. The eldest walked around, the second stepped over it, but the youngest picked it up and hung it upon its accustomed nail.

It is needless to say that upon her choice fell, and we trust that she was happy forever after.

Many of us who are pretty good housekeepers must plead guilty to thoughtlessness in taking unnecessary steps. In clearing the table many women carry a few dishes at a time into the kitchen, instead of placing them carefully in a large dishpan and making one trip instead of six or eight.

We recall the case of a former domestic who took a hundred steps where fifty might have answered her purpose had her head assisted her hands and feet. A place for nothing and nothing in its place seemed to be her motto. Things were simply piled into the pantry and closets, and of course in a short time there was room for nothing. It became necessary for every housewife to economize in time and labor, the desired result is best obtained by bringing one's brains into active play. Aunt Betsy.

LOVING SACRIFICE OF SELF.

There is no love for Christ, there is no vital faith in him, there is no realization of him in the human life, that does not manifest itself in the loving sacrifice of self in the service of man. And the attitude of despair, distrust, contempt towards one's brother man is essentially pagan; it is Pharisaical. The Roman disdained the rabble, so did the Greek, so did the Pharisee. And the scorn of the pagan, the scorn of the hypocritical Pharisee, is in the heart of the Christian who, in the conceit of superior knowledge of truth, or pressure of personal interests, or pride of social position, or possession of material things, withdraws from loving, life-giving contact with his less wise, less broken, less religious fellow men.

When Jesus saw the multitudes, he had compassion on them, as sheep having no shepherd. He made his home among them—unlike the rich and cultured classes who seek the fashionable avenues for their churches and homes. The common people heard him gladly when the cultured and comfortable treated him with malignant scorn. He saw in all the men, images of God—broken and defaced; but they were yet images that grace could restore. He faced a race of prodigal sons, but they were still sons. He saw pained eyes, but he opened them. He saw vile men and fallen women, but he loved and saved them. He saw jealous, greedy, scheming, blundering dupes, but he stilled them with his peace and conquered them with his character. He met the hard, unreasoning religious bigot, who always uses the truth as a weapon of strife and cruelty rather than a torch of love, but he saw that even in the bigot's heart was some spark of love that would yet revive under the quickening breath of God. He looked into the eyes of the low, sordid slaves of money, who could see nothing better in the world than the arena of clashing self-interests, but back of the greed and baseless call of the spirit, he saw the earnest, the earnestly religious, the one who always uses the truth as a weapon of strife and cruelty rather than a torch of love, but he saw that even in the bigot's heart was some spark of love that would yet revive under the quickening breath of God.

April 10, to 20, 1893. Tickets will be sold at one and one-third fare for round trip. This will be the first naval review ever witnessed. Ships of the noted White Squadron of the United States Navy will receive the warships of all foreign nations of the world. For further particulars inquire of agents.

LENA M. HORNS,
Corresponding Secretary.

NEED OF CHAPELS IN JAPAN.

The pressing need of the missionary work of the Southern Baptists in Japan at the present time, is not chaperons, but active, energetic, spiritual-minded, prayerful workers. It is our humble opinion, candidly expressed, that missionaries frequently commit grave mistakes in beginning work in a new place by their inverse order of procedure. Having decided to enter a new town, their first consideration is a preaching place. This is, of course, natural and necessary, for in many countries street preaching is forbidden by law. Hence if a sufficient amount of money is available, their first act is to buy a suitable lot of ground, and erect a chapel, with the hope of collecting afterwards a body of worshippers. This order of action may be proper and admirable in a Christian land where the people are accustomed to assemble to hear preaching, but inverted and unnatural in a heathen country where Christianity is practically unknown, and the church-going habit unfounded. It is frequently difficult to secure the presence of enough hearers to fill even the smallest preaching room that we temporarily rent. Moreover, if the missionary boys and girls, making use only of money collected abroad, he fosters among the people habits of indifference and awakens parasitical tendencies. The chapel having cost them no money, no labor, no sacrifice, their interest is languid, and they are inclined to regard the work as the missionary's and themselves as necessary appendages.

But despite the above mentioned facts, chaperons are needed in missionary work and can be used very advantageously. If at first the missionary simply provides a temporary place for preaching, waiting until a number of baptized believers have been collected about him before he attempts to build, he then will be able to enlist the interest of every Christian and secure contributions and not mere accession. Minerals may become enlarged by accession, letting him into the blessed possession of the whole life, willing to be nothing in self and for self, to be nothing in self and for self, to manifest himself.

The life of fret and friction, failure and bondage, because lived for self, is transmuted into a song of joy when it comes under the mastery of the redemptive purposes of Christ. It passes from a sphere of religious drudgery to one of infinite freedom and exhaustless vigor. When we come to be solved from self through devotion to Christ, letting him into the blessed possession of the whole life, willing to be nothing in self and for self, to be nothing in self and for self, to manifest himself.

We are just beginning in Japan.

Take Dr. King's Germetuer Pills for the liver and constipation.

of Kioshiu and have regular, though temporary preaching places in five towns. The monthly rental of each preaching house is about two yen a month. (A yen is about 80 cts U.S. United States currency.) Therefore we are paying annually for the rent of preaching houses one hundred and twenty yen. One can easily see by a very simple process of mathematics that in a few years this yearly rental will amount to enough to build several chapels. Then too, remember that our work is just in its incipiency. Our policy is to enlarge our borders as rapidly as our working forces increases. We have two native evangelists who are supposed to give their whole time to the work of teaching and preaching. We are praying for more evangelists, and if the Lord answers our prayers, we shall want two or three preaching houses for each addition to our forces.

We cannot multiply our preaching places too rapidly, for each one becomes a centre of religious influence.

Now, if we are successful and the Lord adds His blessings to our labors, we hope to organize churches at our several stations in the course of a year or two. In that instance it will be necessary to build. If the congregations of believers at these respective places have in the meantime been properly organized, and they will naturally take the initiative in the matter of building, and we can assist by adding to their contributions those collected in the home land. They will then feel that the buildings are their own, and that the missionaries are co-laborers with the missionaries in the grand work of extending the Master's kingdom. Self-help is a condition of moral and spiritual growth.

Here in Japan it is exceedingly desirous to build a chapel just as soon as the native Christians can be induced to take hold of the matter in earnest, because it is often very difficult to rent a preaching place. We have been sorely tried. At one place the Buddhists interfered just as we were about to close the contract, and so intimidated the landlord that he refused to negotiate with us, and at another we cannot begin to work because there is not a single available house. Hence the matter of securing houses is often a serious one. With a reasonable share of prosperity, chapels will soon be needed in the Japan mission.

JNO. A. BRUNSON.

PLEASE NOTE.

The Brookhaven W. M. S., held a public meeting at the Baptist church on Sunday evening, March 28. Associated Societies were invited to send representatives, but Fair River and Mt. Zion were the only ones that responded. The exercises consisted of music, an address by Rev. J. Jasper Green, a "History of Baptist Woman's Work in Mississippi," by the writer, readings and recitations. These latter were the 23rd Psalm, by Little Nettie Gordon, and by T. J. Bailey, T. J. Bailey, T. J. Bailey, Goodman, Miss.

A WORD FROM BROOKHAVEN.

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REV. DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

CATARRH.

DYSPEPSIA.

THE LITTLE ILLS OF LIFE.

MANUFACTURED ONLY BY KING'S ROYAL GERMETUER CO., ATLANTA, GA.

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FROM CLINTON.

A word from a ministerial student in Mississippi College may not be uninteresting to your readers. As students, we are under influences, both moral and religious, the most desirable. No college or university in the South leads our own beloved State school in these respects. The young ministers especially have opportunities that they could get nowhere else save at a Seminary. We have a Bible class taught by our president, Dr. Venable. This is most important and useful class. The young ministers enjoy it to the full extent.

In addition to our regular class work, our pastor, Dr. Womack, is giving the young ministers instruction in sermon-building. He devotes an hour to this every Monday. It is adjudged by all a very important work. This is an advantage young ministers here have never had before. We are all greatly delighted with this work.

We have a young men's prayer-meeting, kept up by the students of the college. In these meetings there is great warmth and spiritual life. It serves a good purpose, and its meetings are greatly enjoyed. Then, the regular church prayer-meeting conducted by the pastor of the church and attended by the students as well as by the people of the town.

Understood this, it seemed hard on the poor pastor, after he had done all that he could, for his members to go boxing and pounding him. But you know that a cyclone puts a fellow to thinking, and by and by he works out a difficult problem, and then he knows something that he did not know before. Now, don't smile because I tell you this, but on the 30th of March we gathered up our cyclone fragments for York, Ala., and we were soon here. And these York people! Why, even the ladies are good boxers. They just boxed and bunched us. And you ought to have seen my wife. She is a nervous little creature; but when she saw the boxing and pounding going on, she said: "Why, Mr. Brunson, is this what you call boxing a preacher? If that is what is meant by boxing and pounding, I don't know what a preacher or his wife either that could not stand a lot of it," and I think her nerves quieted considerably.

I said, "You know, that's right; it is more blessed to give than to receive." But I will tell you, it is boxers and pounders and bouchers are any happier than we are, it will bring on a revival. Don't you think so? And it is so at our house.

J. E. BRUNSON.

GOOD NEWS FROM NEW ORLEANS.

Four weeks of blessing to Valence Street church have just closed. We have tasted and seen that the Lord is good and in very truth a prayer answering God. The protracted services have resulted in an addition to our membership of twenty-nine by baptism, two by restoration and two by letter. Total, 33. The good done to those already in good standing in our church fellowship, by bringing them nearer to our Savior, has not been estimated. We do not know how to add it all up, but we feel sure that the angels who rejoice over repenting sinners, take note also of backsliders reclaimed, and cold hearts melted and warmed with the love of God, and men and women who for a long time idlers turned into diligent workers in our Master's vineyard. We believe that this is registered in heaven, and that when once we gather there our leaders will learn all the Holy Spirit has helped them to do for us.

This work has not been easily accomplished, for ours is a stiff-necked and gain-saying people. With rare wisdom and skill exercised by men who were taught of God, have we been led.

BRO. HACKETT.—Please allow me space to report each month the amount of collections received by the Convention Board. This will be a public acknowledgement to the churches that contribute, and at the same time may stimulate others to engage more heartily in the work with us. Below you will find report from March 20, to April 1, 1883.

J. W. STURHAN,

Canton, Miss., April 1, 1883.

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FOREIGN MISSIONS.

Central church, Cold Water Association	\$ 5.00
Unity church, Cold Water Association	6.25
Jackson	18.00
Clinton W. M. S. Japan	5.00
Steens Creek	17.50
First church, Meridian	4.00
New Zion	1.75
Bethel	3.40
Bethesda	6.10
Stump Bridge	4.20
Pop's Station	7.25
Mouk's Creek	4.40
Calhoun Association	6.00
Kosciusko	19.00
Grenada	23.25
Chickasaw Association	3.40
Mt. Pisgah	2.00
Bear Creek	7.20
Hattiesburg	17.40

HOME MISSIONS.

Sunday School, Central Cold Water	1.00
Steens Creek	17.00
First church, Meridian	1.00
Chickasaw Association	1.40
Friendship	1.00

CENTENNIAL.

Clinton	35.00
Hermanville	5.00
First church, Meridian	63.00
Blue Mountain	107.87
Mary Bell Dicker	6.00

STATE MISSIONS.

Graysport	5.00
First church	2.25
Learped	3.50
Bethel	2.50
Brandon	6.80
Sallis	6.00
Shelby	6.00

MINISTERIAL EDUCATION.

Bethel	1.15
Chickasaw Association	25.00
Four Mile church, Bezon	5.00
W. M. S. Senatobia	3.50

GENERAL FUND.

Courtland	17.00
Chickasaw Association	13.45
West	14.00
W. M. S. Pontotoc	20.00

A. V. ROWE, Secretary.

HAPPY NOTES FROM YORK, ALABAMA.

BRO. HACKETT.—Please inform my friends and correspondents that, hereafter my address, for the present, will be York, Ala., instead of Toombsboro, Miss. I will give notice when I return home, and hope that correspondents will take notice. Also you will change my paper from Toombsboro to York, Ala. I must have The Record, so don't fail to make the change at once.

So far, my wife is highly pleased with our new home. Well, you know that I have lived in our dear old State—a long time, and I have frequently seen in our old State whose church had boxed her pastor, but you know I had lied where boxing was not practiced, and as I don't know anything only as I learn it, I did not know much about the boxing business; and before I can

speak; we have been fed on the very pith and marrow of the word, and in the strength of this meat we hope to go forward in the conflict with renewed valor and zeal.

The meeting at our church closed last night for the present, but will be continued with the First church we know not how long. Our pastors seem fresh, and will take up the work with the First church with vigor and earnestness, as if they had not been preaching already four weeks. Our pastor says he has never received more earnest, faithful and intelligent support in his work anywhere, than from the members of Valence Street church. Brethren, pray for the work in New Orleans.

J. W. LEE.

MARRIED.

At the residence of the bride's parents, in Madison County, Miss., March 29th inst., Dr. J. H. Plunkett of Flora, and Nettie B. Childress. These promising young people began married life under most favorable auspices. The doctor has won for himself a high place in the profession. Both husband and wife are members of the Flora Baptist church, and will be the more useful by becoming permanent residents of the town.

The most hearty good wishes of all the people here spoken for a happy and prosperous journey for them through life.

PASTOR.

At the residence of bride's father, Mr. J. R. Shurley, Feb. 22, 1883, by Rev. R. J. Jones of Yazoo City, Mr. F. McCormick and Miss Mattie Shurley, both of Free Run, Miss.

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In what respect is a saint of the Lord better, who violates the fourth commandment—"Remember the Sabbath Day to keep it holy?"—than the sneak thief who violates the eighth one—"Thou shalt not steal?"

CHIFFMANN'S ASTHMA CURE

Is used for Inflammation, thus reducing the cost of disease and diet. Its action is immediate and certain. No drug or medicine gives results. Any druggist or physician, Dr. R. Schiffmann, St. Paul, Minn., for a free trial package, s. o. w.

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SYSPENIA, A disorder taking away the power of breathing. BROWN'S IRON BOTTLES.

All dealers keep \$1 per bottle. genuine has made many and cured many.

NOTICE.

No Battle is genuine unless the name

RESOLUTIONS

Of the Baptist Church of Hazlehurst, Miss.

Inasmuch as our pastor, Rev. B. D. Gray, has resigned the pastoral care of this church, and feels that he knows something that he did not know before. Now, don't smile because I tell you this, but on the 30th of March we gathered up our cyclone fragments for York, Ala., and we were soon here. And these York people! Why, even the ladies are good boxers. They just boxed and bunched us. And you ought to have seen my wife. She is a nervous little creature; but when she saw the boxing and pounding going on, she said:

"Why, Mr. Brunson, is this what you call boxing a preacher? If that is what is meant by boxing and pounding, I don't know what a preacher or his wife either that could not stand a lot of it," and I think her nerves quieted considerably.

That Brother Gray has served us faithfully, acceptably and profitably for over five years as pastor of this church, that he earned plenty, his social, genial disposition; his modest, unwavering faithfulness in the discharge of his duties. And more than all, his tact, good judgment and untiring efforts and arduous labors to aid us in building our new house of worship, have endeared him to us all, and it is with feelings of deep regret that we contemplate the dissolution of our very agreeable relations as pastor and people; therefore be it

Resolved, That we realize Bro. Gray's place will be hard to fill in our midst. That he is a good pastor, a wise counselor, a true sympathizer, a modest, consecrated Chris-

tian. That we commend him to the Baptists of Alabama as a minister worthy of their love and confidence; a ripe scholar, and a man of prominent ability; in the prime of life, well balanced, an excellent administrator and leader of men. We believe that he will be greatly benefitted by having him come among them.

3. That the prayer of this church attend our pastor in his field of labor, and that the God whom he serves and delights to honor will bless his labors and add length of days and long life and peace; and that he shall "find favor and good understanding in the sight of God and man" (Prov. 3.)

4. That these resolutions be spread on our church book, and a copy be forwarded to our State paper for publication. Done in conference, his April 2, 1883.

H. C. CONN, Moderator.

W. C. HALEY, Clerk.

What Christianity needs to-day in order to exert the fullest measure of its influence on the world, is not more, but better preaching—gospel preaching; and not more professing, but better Christian living.

THE MORTON CHURCH.

The writer had the pleasure recently of visiting this brave little band. I say brave because it requires Christian bravery and much faith in God to undertake the work which they have so nobly done.

I refer to the building of a neat house of worship. For a long time the town and vicinity of Morton was given over to the Methodists and

there seemed no room for the Baptists to get even a foothold. Some eighteen months ago a little church was organized from the general line of evangelistic preaching. Instead of a rambling, desultory nature calculated to work up a mere sentimentality; instead of "scaring" the people and "pulling them in," the sermons have been deep, pungent, faithful elucidations of the texts read, and the appeals made, came directly out of the analysis of the text. Andrew Fuller and Ruskin were not more full of strength and force, perspicuity, nor candor, than have been the Paster brothers. Neither has there been any cringing for fear of man, or "any letting down low" off the bar" in order to draw numbers into the church. The truth as Jesus taught it, the doctrines of the Lord as Paul understood them, have been faithfully held. Men and women have applied for church membership, and been examined as to their knowledge and experience of grace, after the old time way, some of them clearly relating the dealings of God with their own soul for themselves. Never before in the same length of time have we heard so many sermons on the Cross, Gethsemane, the risen Lord. The way of salvation has indeed been made so plain that all who heard might understand. There has been nothing ambiguous, and those who applied for membership were made to understand unequivocally that they could not carry the world in one hand and Christ in the other. Whenever there was any doubt, they were advised to wait till they came to the one who visits them.

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Is used for Inflammation, thus reducing the cost of disease and diet. Its action is immediate and certain. No drug or medicine gives results. Any druggist or physician, Dr. R. Schiffmann, St. Paul, Minn., for a free trial package, s. o. w.

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SYSPENIA, A disorder taking away the power of breathing. BROWN'S IRON BOTTLES.

All dealers keep \$1 per bottle. genuine has made many and cured many.

NOTICE.

No Battle is genuine unless the name

A PREACHER AND TEACHER WANTED. ACHER

Correspondence desired between a Baptist preacher who wishes to a teacher where he may build up a local and preach for the church at a school place. If a good and the same preacher, he will find little trouble petition round about." Great care is not necessary in either abilities married man who will lecture. A man, with some little experience, preferred. W. L. M. Laffayette county, Bland.

At 11 a.m., Sunday, April 2, lifted our collection at this session, we two-quarterly installments, \$100.00 for the small balance will be paid from the collection. W. M. A.

MAKE THEIR ACQUAINTANCE.

NEVER.

The purpose of the American Publication Society is to furnish the Baptist with a valuable religious literature, adapted to the growth of the denomination, to aid in the spiritual life of the church, and those who know the Society publications need no comment. Those who do not know them, will find them very useful. Their other publications, such as the list of

WHAT HAS THE SOCIETY DONE?

A Baptist brother living in Missouri calls attention to the fact that the Sunday School Board of the Convention has generously distributed \$3,000 of its expected funds for the present year to the mission boards of the Southern States, to aid their efforts in their work, and

ask—"What is the Publishing Society doing for the Southern States?"

This question is entitled to a candid answer. On inquiry, the bookseller of the Missionary Department of the Society, who is engaged in direct work in the States, informed the writer that the Society expended its entire funds for the Convention, \$3,000, in the purchase of books, and \$2,000 in postage, and \$1,000 in travel expenses.

It is well known that the drunkard brings his sins upon him, but it is starting to do the same to the world. The Garfield Tea booklet, written by a well-known physician, Dr. John C. Salter, of New York, University Medical College, pointing out a few simple rules whereby all persons of ordinary intelligence may conduct an attack of illness without calling a doctor, saving to get well again, and so to live a long life.

This booklet also gives the Dr. Salisbury treatment, which is a sure cure for the common cold, and the best remedy for the cure of the common cold.

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